

Unit 3b: Non-Russian Orthodox Religious History

Objectives

At the end of this unit you will

Be aware of the following

- Early history and migrations of Jewish peoples in Kievan Rus
- 17th century anti-Semitism in Western Russian territories
- 18th century Pale of Settlement, confining Jewish people to the Baltic, Ukraine, Belorussian and northern Black Sea areas
- Alternating restriction, relaxation and persecution under Nicholas I, Alexander II, and prior to the February Revolution of 1917
- Civil War and World War II devastation on Jewish peoples
- Early history of Islam in the Caucasus and Volga regions
- Nature of unofficial Muslim practice in the former Soviet Union
- Ukrainian Catholic distinctives

Identify

- Khazars, Pale of Settlement, pogrom,
- Lake Baikal, uniates

Realize

- Early Soviet accommodation of Jewish peoples within mainstream Soviet society
- Language affinities of Russian Jewish peoples
- Status of Islam in the Soviet Union prior to the breakup of Communism
- Linguistic differences of Russian Muslims
- Extent of Buddhist persecution under Stalin

Unit 3b: Non-Russian Orthodox Religious History

"You will see great sorrow, and in that sorrow you will be happy. This is my last message to you: in sorrow seek happiness. Work, work unceasingly."

-- Fyodor Dostoyevsky, The Brothers Karamazov, p. 87

I. Jewish Practice

1. Early History *"Jews first appeared in eastern Europe several centuries before the birth of Christ. By the first century A.D., Jewish settlements existed along the northern shores of the Black Sea."*

In the eighth century, the descendants of these early Jewish settlers converted the nomadic Turkic Khazars to Judaism.



Jewish communities existed in Kiev and other cities of Kievan Rus'. They were destroyed, however, during the Mongol invasion in the thirteenth century" (Unless otherwise stated, quotations are from the Library of Congress Country Study--Soviet Union).

2. Migrations *"Persecuted in western Europe, Jews began migrating to Poland in the fourteenth century, and from there they moved to the present-day Lithuanian, Ukrainian, and Belorussian republics, until by the mid-seventeenth century they numbered in the hundreds of thousands."*

3. Poland Historical Realities

a. Oppression "Although initially they were under royal protection and enjoyed communal autonomy, life for the great majority of Jewish people in Poland worsened, and they became as oppressed as Poland's Christian subjects."



Forbidden to own land, many Jewish peoples served as estate managers and as middlemen between the Catholic Polish land owning nobility and the Orthodox Ukrainian and Belorussian enserfed peasants living on the nobles' estates. On the estates, they often collected taxes for the nobles, controlled the sale of salt and fish, ran the grain mills, and acted as overseers of peasant labor. Jews also owned the local village taverns."

b. Tax collection "Particularly insidious was the Polish Catholic nobles' practice of making the Jews collect taxes on Orthodox churches. As a result, in addition to disliking them as foreigners and non-Christians, the peasants held Jews directly responsible for their oppressed and miserable lives. These early resentments were the seeds of primitive anti-Semitism in eastern Europe and later in the Russian Empire."

c. Anti-Semitism "When the Orthodox peasantry joined the Ukrainian Cossacks in the mid-seventeenth century in a revolt against the Poles and the Catholic Church, thousands of Jews were also killed. When Russian armies swept into Polish-Lithuanian territories following Muscovy's alliance with the Ukrainian Cossacks in 1654, they killed additional thousands of Jews, forcibly converting some to Christianity and driving others into exile. From 100,000 to 500,000 Jews perished, some 700 Jewish communities were destroyed, and untold thousands fled the war ravaged areas."

4. Tzarist Realities

a. The Pale of Settlement *"Although Jews had been expelled from Russia in 1742, the subsequent incorporation of Polish territory as a result of the partitions of Poland meant that by the end of the eighteenth century Russia had the largest Jewish community in the world. The tsarist government prohibited Jews from living anywhere except in the area known as the Pale of Settlement [pale means enclosure, confining barrier], which included the Baltic provinces, most of Ukraine and Belorussia, and the northern shore of the Black Sea."*

b. Early 19th Century *"About 1.5 million Jews lived in the Russian Empire in the beginning of the nineteenth century."*



Confined within the Pale of Settlement, they were subjected to stringent anti-Jewish regulations. Although for the next century restrictions on Jews were periodically eased, they were reimposed or even made harsher during the frequent periods of reaction that followed."

c. Nicholas I, the Iron Tzar *"Nicholas I (1825-55) promoted forced induction of Jewish youth into military service, where they were often coerced into being converted to Christianity. Jewish rights to lease land and keep taverns were rescinded, and the Pale of Settlement was reduced in size."*

d. Alexander II *"The reign of Alexander II (1855-81) brought a relaxation of the restrictions imposed on the Jewish population: some Jews were permitted to settle outside the Pale of Settlement, to attend universities, and to enter government service."*

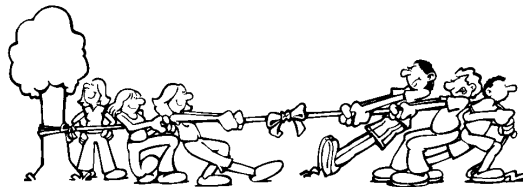
e. Renewed persecution *"After the assassination of Alexander II, however, the old*

restrictions were reimposed, and persecution of Jews continued until the February Revolution in 1917.



Government-sanctioned pogroms against Jewish communities, during which Jews were beaten or killed and their personal property destroyed, were particularly brutal. The pogroms were led by the Black Hundreds, an officially sanctioned reactionary group composed largely of civil servants."

f. Jewish culture under oppression "In spite of persecution, the Jewish population in the Russian Empire expanded rapidly during the nineteenth century. Later, on the eve of World War I, it was estimated at 5.2 million. Jewish culture had flourished within the bounds imposed on their community, Jews were becoming more active politically, and the more radical among them joined the spreading revolutionary movements."



5. Civil War Period "For Jews, World War I and the Civil War that followed the revolutions in Russia were great calamities.

The Pale of Settlement was the area where most of the prolonged military conflict took place, and Jews were killed indiscriminately by Cossack armies, Russian White armies, Ukrainian nationalist forces, and anarchist peasant armies...By 1922 the Jewish population in the Soviet Union was less than half of what it had been in the former Russian Empire."

6. Early Soviet Accommodation

"The early years of the Soviet state provided unusual opportunities for Jews to mainstream into Soviet society."

Although the majority of Jewish peoples had opposed the Bolsheviks during the Civil War, many supported the creation of the new, 'non-national' state, which they expected would tolerate Jews. Hundreds of thousands of Jews were integrated into Soviet cultural and economic life, and many Jews occupied key positions in both areas.



Jews were particularly numerous in higher education and in scientific institutions. Official anti-Semitism ceased, restrictions on Jewish settlement were banned, Jewish culture flourished, and Jewish sections of the Communist Party of the Soviet Union were established.

Many Jews, such as Leon Trotsky, Grigorii V. Zinov'ev, Lev B. Kamenev, Lazar M. Kaganovich, and Maksim M. Litvinov, occupied the most prominent positions in party leadership. The purges in the mid-to late 1930s, however, reduced considerably the Jewish intelligentsia's participation in political life, particularly in the party's top echelons."

7. World War II

"The 1941 German invasion of the Soviet Union was particularly horrific for Soviet Jewry. About 2.5 million Jews were annihilated, often by collaborators among the native populations in the occupied territories who aided the Germans in killing Jews. Paradoxically, in Soviet territories that escaped German occupation, anti-Semitism also reemerged in the local population's resentment against the often better educated, wealthier Jews who were evacuated there before the advancing German armies."

8. Status Prior to the Soviet Union Breakup

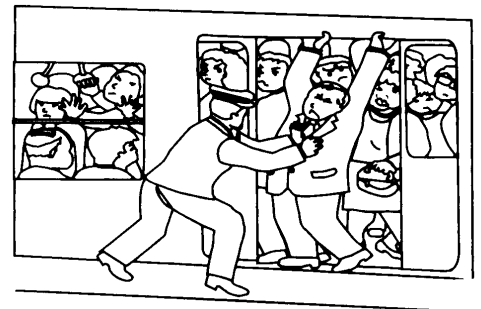
a. Statistics "Between 1959 and 1989, the Jewish population in the Soviet Union declined by about 900,000. The decline was attributed to several factors--low birth rate, intermarriage, concealment of Jewish identity, and emigration.



Jews were the most dispersed nationality in the Soviet Union. In 1989 a majority of the 1.4 million Jews in the Soviet Union lived in the three Slavic republics. Approximately 536,000 lived in the Russian Republic, 486,000 in the Ukrainian Republic, and 112,000 in the Belorussian Republic. Large Jewish minorities also lived in the Uzbek and Moldavian republics, and smaller numbers of Jews lived in all the remaining republics."

b. Language "Although 83 percent of Jewish people regarded Russian as their native language in 1979, Soviet authorities recognized Yiddish as the national language of Soviet Jewry. Small groups of Soviet Jews spoke other 'Jewish' languages: in Soviet Central Asia some spoke a Jewish dialect of Tadjik, in the Caucasus area many spoke a form of Tat, while those in the Georgian Republic used their own dialect of the Georgian language."

c. Urbanization "Soviet Jews were overwhelmingly urban. In 1979 over 98 percent of all Jews in the Soviet Union lived in urban areas. Four cities in particular--Moscow, Leningrad, Kiev, and Odessa--had large concentrations of Jews. Along with being the most urbanized nationality, in the 1970s Jews also ranked first among all nationalities in educational level and in numbers of scientific workers per thousand."



d. Communist party representation

"Traditionally, Jews have been highly represented in the Communist Party of the Soviet Union (CPSU), and their membership exceeded considerably their proportion of the total population. Soviet statistics show that 5.2 percent of all CPSU members in 1922 were Jews; in 1927 the figure declined to 4.3 percent. In 1976 the figure was 1.9 percent, almost three times the percentage of Jews in the general population."

9. Current Realities

a. Jewish life in the Russian Federation

(1) Re-establishment According to the Union of Councils for Soviet Jews, since the dissolution of the Soviet Union a revival of Jewish life has taken place.

Jewish peoples are now permitted to worship, publish and teach their children religious thought and practice. They are permitted to leave or stay in the Russian Federation.



The formation of small Jewish institutions is common. Though not well coordinated and widely dispersed, Russian Jewish life has a number of grassroots umbrella organizations, including the Russian Vaad, Aliyah centers and camps (sponsored by the Israeli government), the Chasid Lubavitch movement (a conservative Hasidic group) and the Russian Jewish Congress (REK), a philanthropic organization of bank and business leaders.

(2) Statistics Numbers of Jewish people in the Russian Federation vary from 635,000 to one and one-half million. Roughly half live in Moscow and St. Petersburg, with smaller Jewish communities reforming in over 60 cities across Russia. Some buildings and synagogues, confiscated under Communist rule, are being

returned. St. Petersburg houses one of the world's largest synagogues.

(3) Practice Recent surveys indicate only five to ten percent of Russian Jewish people participate in Jewish communal life (Union of Councils for Soviet Jews). This lack of involvement stems from decades of suppression, where attending Passover became a "heroic act" and observing Jewishness was continually an act requiring personal and corporate courage.



b. Anti-Semitism

(1) Defined Anti-Semitism is a multi-faceted problem. Through overt and covert hatred, it uses religious, economic and political reasons to target and scapegoat Jewish peoples and institutions. The ranges of anti-Semitic expression include:

- **Insults**--including abusive invectives, graffiti and cartoons
- **Published tracts**
- **Government restrictions**--political and economic denials of basic human rights
- **Life-threatening events**--pogroms, murders, arrests, prosecutions and imprisonment

(2) Prevalence According to "Anti-Semitism in the Former Soviet Union: An Overview," (Union of Councils for Soviet Jews position paper, 31 Dec 1997), anti-Semitism in the 15 republics of the former Soviet Union is...

"nothing less than an extremely virulent, savage and persistent example of the problem of religious persecution and the denial of human rights."

Reasons for this dismal state, greater now than at any time in the last decade, include:

- **Government instability** Republic government institutions are unable to enforce their own laws.
- **Economy** The worsening economy leads to a search for scapegoats. Jewish peoples are often the first target.
- **Political expediency** Too often politicians use anti-Semitism as a tool to advance their own causes.



- **Russian Orthodox Church equivocation** The historical record of anti-Semitism in the Russian Orthodox Church is poor. A considerable "part of the Orthodox clergy still sees Jews as the enemies of Christianity" ("Anti-Semitism in the Former Soviet Union" position paper). For further elaboration see Unit 8b, "Russian Orthodox Societal Implications of Religious Texts."

(3) Forms of anti-Semitism Public government declarations generally protect the freedoms of individuals and institutions. Anti-Semitism, however, comes in the following forms, whereby officials do not combat or covertly support or tolerate it.

- **Silence** Rarely do government officials speak out against anti-Semitic acts or scapegoating.
- **Protection** Seldom are Jewish peoples protected from hate crimes and intimidation.
- **Prosecution** Few instances of persecution occur for cemetery desecrators, synagogue arsonists or other crimes.
- **Reform efforts** Too often, negative acts in education or employment are tolerated rather than corrected.

II. Islam



1. History Islam entered the Caucasus regions of Azerbaijan and Dagestan in the middle of the 7th century A.D. Many consider A.D. 922 as the date for adoption of Islam in the Volga region, the result of mission efforts of Baghdad imams (Muslim religious leaders) who settled in the area in 921.

Although Catherine the Great's tolerance allowed for independence of Muslim practice, following tzars curtailed Islamic practice. The October Revolution in 1917 further pressured the religion, as most mosques and schools were closed down. A brief thaw in suppression occurred following World War II. More reprisals came in the 1960s. Perestroika opened new opportunities for Islamic practice.

2. Overview of Soviet Muslim Practice

"Muslims in the Soviet Union are a disparate and varied group. Although most of them reside in Central Asia, they can be found on the western borders of the Soviet Union as well as in Siberia and near the border with China."

Ethnically they include Turkic people like the Azerbaydzhanis, Uzbeks, Tatars, and Uygurs; Iranian people like the Tadzhiks, Ossetians, Kurds, and Baluchi; Caucasian people like the Avars, Lezgins, and Tabasarans; and several other smaller groups."

3. Statistics Prior to the Soviet Union Breakup



"In the late 1980s, Islam had the second largest number of believers in the Soviet Union, with between 45 and 50 million people identifying themselves as Muslims. But the Soviet Union had only about 500 working Islamic mosques, a fraction of the mosques in pre-Revolutionary Russia, and Soviet law forbade Islamic religious activity outside working mosques and Islamic schools."

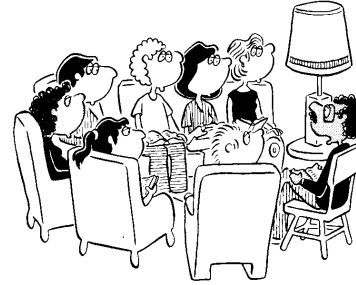
4. Soviet Oversight *"All working mosques, religious schools, and Islamic publications were supervised by four 'spiritual directorates' established by Soviet authorities to provide governmental control. The Spiritual Directorate for Central Asia and Kazakhstan, the Spiritual Directorate for the European Soviet Union and Siberia, and the Spiritual Directorate for the Northern Caucasus and Dagestan oversaw the religious life of Sunni Muslims. The Spiritual Directorate for Transcaucasia dealt with both Sunni and Shia Muslims. The overwhelming majority of the Muslims were Sunnis..."*

5. Language *"Soviet Muslims also differ linguistically and culturally from each other. Among them, they speak about fifteen Turkic languages, ten Iranian languages, and thirty Caucasian languages. Hence, communication between different Muslim groups has been difficult."*

Although in 1989 Russian often served as a lingua franca among some educated Muslims, the number of Muslims fluent in Russian was low. Culturally, some Muslim groups had highly developed urban traditions, whereas others were recently nomadic. Some lived in industrialized environments; others resided in isolated mountainous regions. In sum, Muslims were not a homogeneous group with a common national identity and heritage, although they shared the same religion and the same country."

6. Unofficial Muslim Practice

"In the late 1980s, unofficial Muslim congregations, meeting in tea houses and private homes with their own mullahs, greatly outnumbered those in the officially sanctioned mosques."



The mullahs in unofficial Islam were either self-taught or were informally trained by other mullahs. In the late 1980s, unofficial Islam appeared to split into fundamentalist congregations and groups that emphasized Sufism."

7. Current Realities

a. Tatarstan, Chuvashia and Bashkortostan

Republics (located between cities of Novgorod, Perm and Samara) Many of the Tatar, Bashkir and Chuvash ethnic groups traditionally confessed Islam. The present setting in the Republic of Tatarstan is indicative of Islam in the region.

(1) Freedom of conscience

Throughout the state, constitutional freedom of conscience clauses balance the interests of differing ethnic and religious groups. Separation of religion from the state, and the secular nature of state education is the practice.



(2) Muslim associations In early 1997, over 700 Muslim organizations met in the Republic. An official body for imams, the United Clerical Board of Muslims of the Republic of Tatarstan, recently (Feb 1998) was created for oversight and unification of the various Muslim communities in the Republic.

b. Caucasus Region (Chechnya, Dagestan and Ingushetia Republics)

The resurgence of Islam, especially in Chechnya, along with exploitation of oil and natural gas reserves in the region, attracts international attention. The recent Russia/Chechnya conflict also demonstrates the impact of religion (Islam) on military operations.

(1) Historical background

(a) Russification Though traditionally Muslim, the Chechen peoples seldom practiced traditional strict Islam. A nearly-complete program of Russification occurred in the region. Prior to the settlement of the current conflict, few Chechens even knew how to pray.

(b) General Dzhokar Dudayev Chechnyan leader General Dudayev, who rose in the ranks of the Soviet Air Force, reacted to Soviet violent suppression of nationalist movements in the Baltic states. Over time, he capitalized on independent Chechnyan dreams, united his countrymen, and became embroiled in a brutal armed conflict with Moscow.

Dudayev used Islam as a source to bolster national pride and garner international support--both financially and militarily.



In April 1996, a Russian Air Force bombing run killed Dudayev in his mobile headquarters.

(c) Colonel Aslan Maskhadov Emerging as the Chechnyan leader after the death of Dudayev, (and legally elected President on 29 Jan 1997), Maskhadov led a dramatic outburst of fighting in the summer of 1996.

Moscow's General Aleksandr Lebed, who earlier led an exasperating two year war to squelch the Chechen uprising, stepped in to negotiate a cessation of hostilities. The cease-fire agreement stipulated that Chechnya's independence would not be addressed until the year 2001.

(2) Islam identity The opinion of analysts varies over the impact and depth of Islamic practice in Chechnya. Two schools of thought follow.

(a) Unique Chechen Islamic practice After 21 months of open war with Russia, the loss of tens of thousands of lives and resultant radicalization of society, Chechens now adhere to more strict Muslim practice.

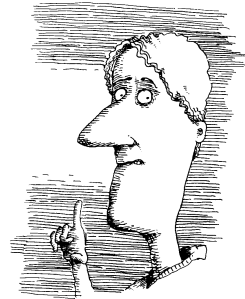
Islam serves as a solace for all the suffering they endured and rallies the populace to maintain their independence from the Orthodox Christian regime of Moscow.



The mystical bent of Sufi piety unites Chechens ceremonially in their drive for independence. Implementation of the **Sharia** (binding legal codes of Islam) occurs only with inclusion of distinctly Chechen cultural and clan practices.

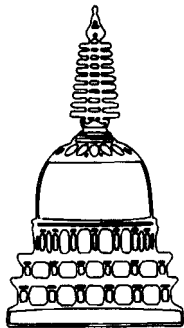
(b) Islamist (Mujahedin) Caucasus Region Yossef Bodansky, Director of the Task Force on Terrorism and Unconventional Warfare of the U.S. Congress, argues that radical Islam, centered in Chechnya, serves as "an active hub for the liberation of the entire [Caucasus] region" (See "Chechnya: The Mujahedin Factor").

In this scenario, supporting states of Pakistan, Iran, Sudan, Afghanistan, and Libya benefit from the oil and natural gas riches of this area. A "ticking time-bomb"--radicalized, Islamicized Chechens; trained and indoctrinated in Afghanistan, Pakistan and Iran; and financed by means of opium drug money--is slowly ready to explode in the region.



III. Buddhism

1. Overview According to Religion in the Soviet Republics, in the late 1980s there were around 300,000 practicing Buddhists in the then Soviet Union. They lived in 432 Buddhist communities. Seventy lamas (priests or spiritual leaders) assisted the faithful. Sixteen datsans (monasteries) functioned.



Traditional areas of Buddhism are the Kalmykia (kal-MI-kee-ah) region (immediately northwest of the Caspian Sea), and the Tuva (TOO-vah), Buryat (buhr-YAHT), Chita (chee-TAH), and Irkutsk (ir-KOOTSK) regions (immediately north of Mongolia around Lake Baikal).

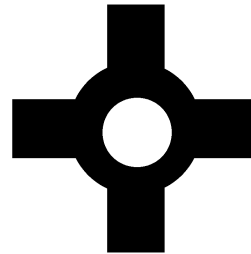
2. History Buddhism entered the Siberian region when Mongolian and Tibetan lamas spread the faith on the shores of Lake Baikal in the middle of the 17th century. The Kalmyks, an ethnic group from China, migrated in the later half of the 17th century to the lower regions of the Volga River. These peoples practiced Buddhism. St. Petersburg, where a Buddhist temple was built from 1909-1915, possessed a sizable Buddhist community.

Tzars were fairly tolerant in their treatment of Buddhists.

Under Stalin, however, Buddhists suffered more than any religious community. All religious buildings in the Kalmykia and Tuva regions were blown up, closed or torn down. Authorities likewise shut most monasteries in the Buryat area. So extensive was the persecution of the lamas, that prior to World War II not a single one remained.

After World War II, a slight lifting of the ban against Buddhism occurred in Chita, where a monastery reopened. Only in the late 1980s however, did a renaissance of Buddhism occur, as some government and local authorities allowed monasteries to reopen.

IV. Catholics



"Catholics accounted for a substantial and active religious body in the Soviet Union. Their number increased dramatically with the annexation of western Ukraine in 1939 and the Baltic republics in 1940.

Catholics in the Soviet Union were divided between those belonging to the Roman Catholic Church, recognized by the government, and those remaining loyal to the Ukrainian Catholic Church, banned since 1946."

For further information on the Uniate Church and Roman Catholic practice in the Baltics and Commonwealth of Independent States, see specific country area studies.

1. Roman Catholic Church *"The majority of the 5.5 million Roman Catholics in the Soviet Union lived in the Lithuanian, Belorussian, and Latvian republics, with a sprinkling in the Moldavian, Ukrainian, and Russian republics. Since World War II, the most active Roman Catholic Church in the Soviet Union was in the*

Lithuanian Republic, where the majority of people are Catholics. The Roman Catholic Church there has been viewed as an institution that both fosters and defends Lithuanian national interests and values. Since 1972 a Catholic underground publication, The Chronicle of the Catholic Church in Lithuania, has spoken not only for Lithuanians' religious rights but also for their national rights."

2. Ukrainian Catholic Church (Uniates)

a. History *"The Ukrainian Catholic Church was established in 1596, when a number of Ukrainian and Belorussian bishops, clergy, and faithful of the Orthodox Church recognized the supremacy of the Roman Catholic pope at the Union of Brest. Nevertheless, the Uniates retained the administrative autonomy of their church and preserved most of their traditional rites and rituals, as well as the Old Church Slavonic liturgical language."*



b. Belorussian particularities *"Belorussian Uniates were forced to reconvert to Orthodoxy after the partitions of Poland in the late eighteenth century when Belorussia became part of the Russian Empire."*

c. Ukraine national identity and Soviet persecution *"The Ukrainian Catholic Church, however, continued to function and grow in western Ukraine, which was ceded to the Austrian Empire in the partitions. By the twentieth century, it acquired standing as a national church in western Ukraine. Its close identity with the national aspirations of the Ukrainian people and the loyalty it commanded among its 4 million faithful aroused the hostility of the Soviet regime."*



In 1945 Soviet authorities arrested and deported the church's metropolitan and nine bishops, as well as hundreds of clergy and leading lay activists. A year later, the Ukrainian Catholic Church, which at that time had some 2,500 parishes, was declared illegal and forcibly united with the Russian Orthodox Church. Nonetheless, the Ukrainian Catholic Church continued to survive underground."

V. Protestants

1. Baptists *"Various Protestant religious groups, according to Western sources, collectively had as many as 5 million followers in the 1980s. Evangelical Christian Baptists constituted the largest Protestant group. Located throughout the Soviet Union, some congregations were registered with the government and functioned with official approval. Many other unregistered congregations carried on religious activity without such approval."*

2. Lutherans *"Lutherans, making up the second largest Protestant group, lived for the most part in the Latvian and Estonian republics. In the 1980s, Lutheran churches in these republics identified to some extent with nationality issues in the two republics. The regime's attitude toward Lutherans has been generally benign."*

3. Others *"A number of smaller congregations of Pentecostals, Seventh-Day Adventists, Mennonites, Jehovah's Witnesses, and other Christian groups carried on religious activities, with or without official sanction."*

Vocabulary List: Non-Russian Orthodox Religious History

Anti-Semitism Overt and covert hatred of Jewish peoples, using religious, economic and political reasons to target and scapegoat Jews. Includes insults, published tracts, restrictions and life-threatening and life-taking events.

Datsan Buddhist monasteries within Asiatic Russia

Dudayev, General Dzhokar Chechnyan leader, formerly a member of the Soviet Air Force, who initially led the armed Chechnya/Moscow conflict. He introduced Islam as a factor to bolster national pride and garner international support.

Imam (i-MAHM) Muslim prayer leader or person recognized for their religious scholarship

Khazars Nomadic Turkish ethnic group, living in the Moscow/Ukraine region, who converted to Judaism in the 8th century A.D.

Lake Baikal (bi-KAHL) Russian Lake, deepest in the world, located north of Mongolia. A sizable portion of the Russian Buddhist population lives around the Lake Baikal region.

Lama (LAH-mah) Buddhist priests or spiritual leaders

Maskhadov, Colonel Aslan Current Chechnyan president who oversees a unique Muslim synthesis within the region

Mujahedin (moo-ja-hid-OON, "those who undertake jihad") Islamic activists who engage in struggles to resanctify Islamic society in various countries and throughout the world.

Mullah (MUH-luh) Shi'ite Muslim religious leader

Pale of Settlement Territories, imposed by the Tzarist government, where Jewish peoples in Russia were required to live. In the mid to late 18th century, this region included the Baltic provinces, much of the Ukraine and Belorussia, and the north shore of the Black Sea.

Pogrom (pah-GRUHM) Devastation which murdered Jewish citizens and burned their houses.

Russification Imposition of Russian language and culture upon non-Russian ethnic groups

Sharia (sha-REE-ah) Religious law of Islam. It can vary from state to state and within various Muslim movements.

Uniates (YOO-nee-ats) Ukrainian Catholic Church adherents who, since 1596, administratively follow the Pope of the Roman Catholic Church but liturgically practice Eastern Orthodoxy.



"Basic training in the infantry, where they send me next, is less amusing than the life of an aviator. The combat course is the most severe physical challenge I have ever experienced. I am exhausted, and several times fall asleep over my food. But I feel marvelous, filled with a sense of joy which I can't understand after so much fear and apprehension."

Guy Sajer, The Forgotten Soldier, p. 1

Review Quiz: Non-Russian Orthodox Religious History



Part 1--Multiple Choice

Place the letter of the most correct response in the blank provided.

1. _____ Jewish peoples settled along the northern shores of the Black Sea as early as the _____ century A.D.
 - A. first
 - B. eighth
 - C. thirteenth
2. _____ The term _____ refers to an enclosure, a confining area (Baltic provinces, Ukraine, Belorussia and the northern Black Sea area) where Jewish peoples were forced to live in late 18th and 19th century Russia.
 - A. ethnic province
 - B. Pale of Settlement
 - C. gulag
3. _____ During the World War I/Civil War period (1914-1923) the Pale of Settlement area
 - A. saw most of the prolonged military conflict. Many Jewish peoples were indiscriminately killed.
 - B. was spared much of war devastation.
 - C. no longer existed - Jewish peoples could live wherever they desired.
4. _____ During the early period of the Soviet State, many Jewish peoples
 - A. again were devastated by repressive government policies.
 - B. emigrated to Israel.
 - C. were able to mainstream and integrate into Soviet society.

5. _____ During the late 1970s, most Soviet Jewish peoples were primarily

- A. rural.
- B. urban.
- C. village dwellers.

6. _____ Baghdad imams settled in the _____ region in A.D. 921, initiating Islam into the area.

- A. Irtyah
- B. Volga
- C. Tigris

7. _____ After the October Revolution in 1917, Soviet/Russian government officials

- A. closed down most Muslim mosques and schools.
- B. ignored most Muslim practice.
- C. welcomed imams from Baghdad, Kabul and Damascus, so Islam could spread throughout the central Asian region.

8. _____ In the late 1980s, the population of Muslims in the Soviet Union

- A. was a small percent (1.2 million) of the population.
- B. consisted of the second largest number of religion faithful (between 45-50 million).
- C. went unrecorded - estimates could not be made.

9. _____ Muslims in the Soviet Union were an ethnically and linguistically _____ group.

- A. diverse
- B. homogeneous
- C. solidified

10. _____ The majority of Soviet Muslims follow practice of the _____ school of thought.

- A. Shia
- B. Sunni
- C. Shah

Part 2--Fill in the Blanks

Fill in the blanks with the most correct word from the list that follows. Not all words listed will be used.



A spirited leader of Buddhists in the Soviet Union is called a (1)_____. (2)_____ or monasteries serve the faithful. Two areas of traditional Russian Buddhist settlement are northwest of the (3)_____ Sea and in the region around Lake (4)_____.

Under (5)_____, Buddhists suffered more than most other religious communities.

Since World War II, the most active Roman Catholic Church in the Soviet Union was in (6)_____.

The (7)_____ Catholic Church, established in 1596, recognized the supremacy of the Pope in Rome while following most Eastern Orthodox practice. The Union of (8)_____ recognized this distinct religious arrangement. After World War II, Soviet authorities declared the Ukrainian Catholic Church (9)_____, and forced it to unite with the Russian Orthodox Church.

Evangelical Christian (10)_____ constituted the largest Protestant group in the Soviet Union.

Datsan	Black	Lutherans	illegal
Caspian	Lama	Balkhash	Baptists
Lithuanian	Stalin	Baikal	Pentecostals
the Ukraine	Ukrainian(Uniate)	Lenin	Brest

Part 3--True/False Place a T or F in the blank provided.



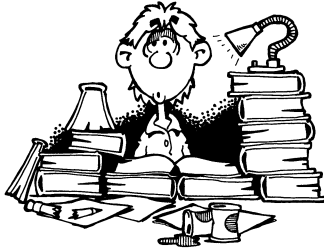
1. _____ Since Jewish peoples in the Russian Federation are not able to openly practice their faith, anti-Semitism is practically non-existent.
2. _____ Current surveys indicate roughly 50 percent of Russia's Jewish population actively participate in Jewish communal life.
3. _____ Close to half of Russia's Jewish population lives near Moscow and St. Petersburg.
4. _____ Anti-Semitism uses religious, economic and political reasons to target and scapegoat Jewish peoples and institutions.
5. _____ According to the Union of Councils for Soviet Jews, anti-Semitism in the Russian Federation continues to be a savage and persistent example of religious persecution.
6. _____ The Russian Orthodox Church's history possesses a good record in its treatment of and standing for Jewish peoples.
7. _____ According to state publications, Islam in the Tatarstan Republic is undergoing an organizational resurgence.
8. _____ Some analysts see the Mujahedin as playing a significant role in the Caucasus region.
9. _____ To increase national pride and win international support, General Dudayev introduced Islamic themes into the Chechnyan independence initiatives.

Unit 3b: Non-Russian Orthodox Religious History

10. _____ Most analysts see Chechen Islamic practice as similar to Muslim schools of thought in Kuwait, Saudi Arabia and Qatar.



"Start anew."



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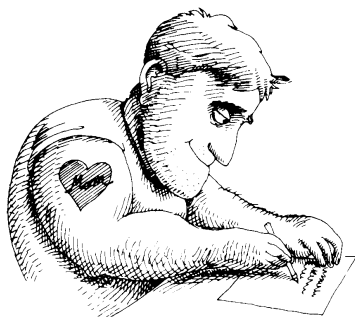
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"As a vision for the future, let me just say we will steer by the stars and not by the wake. And I see four stars of equal magnitude in the constellation that will guide us: Operational Primacy, Leadership, Teamwork and Pride. The key to that vision will be our great people. They'll give us the best ideas. They'll harness the new technologies. They'll embrace change and make it our ally. And they will continue to make us proud."
Chief of Naval Operations, Admiral Johnson, 31 July 1996

